

الْبَابُ السَّاعِي عَشَرَ

رَحْمَتُهُ ﷺ وَمَلَاظِفَتُهُ عَلَى الْحَيَوَانِ وَالطُّيُورِ

CHAPTER SEVENTEEN

THE HOLY PROPHET'S MERCY AND
KINDNESS TOWARD ANIMALS AND BIRDS

٢٢٧/١. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: عُذِّبَتْ امْرَأَةٌ فِي هِرَّةٍ حَبَسَتْهَا حَتَّى مَاتَتْ جَوْعًا، فَدَخَلَتْ فِيهَا النَّارُ. قَالَ: فَقَالَ: وَاللَّهِ أَعْلَمُ، لَا أَنْتِ أَطْعَمْتَهَا وَلَا سَقَيْتَهَا حِينَ حَبَسْتَهَا وَلَا أَنْتِ أَرْسَلْتَهَا فَأَكَلَتْ مِنْ خَشَاشِ الْأَرْضِ.
مُتَّفَقٌ عَلَيْهِ.

227/1. According to ‘Abd Allāh b. ‘Umar رضي الله عنهما, Allah’s Messenger ﷺ said,

“A woman was once punished due to a cat. She kept it in captivity until it died of starvation and, as a result, she entered the Hellfire. Allah said to her—and He knows best—‘When you enclosed the cat, you neither fed it nor gave it drink, and you did not set it free that it might eat from the vermin of the earth.’”

Agreed upon.

٢٢٨/٢. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: دَخَلَتْ امْرَأَةٌ النَّارَ مِنْ جَرَاءِ هِرَّةٍ لَهَا أَوْ هَرٌّ رَبَطَتْهَا. فَلَا هِيَ أَطْعَمَتْهَا وَلَا هِيَ أَرْسَلَتْهَا تُرْمَرُ مِنْ خَشَاشِ الْأَرْضِ حَتَّى مَاتَتْ هَزْلًا.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

228/2. According to Abū Hurayra رضي الله عنه, Allah’s Messenger ﷺ said,

²²⁷ Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Musāqāt* [The Watering], chapter, “The Virtue of Providing Water,” 2:834 §2236; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Salām* [The Salutations], chapter, “The Unlawfulness of Killing Cats,” 4:1760 §2242; •al-Dārimī in *al-Sunan*, 2:426 §2814; •al-Bayhaqī in *al-Sunan al-Kubrā*, 5:214 §9851.

²²⁸ Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *Bad‘u al-khalq* [On the Beginning of Creation], chapter, “There are Five Injurious Animals that may be Killed

“Once a woman entered the Hellfire due to a cat that she kept tied up. She neither fed it nor set it free so that it could eat of the vermin of the earth, so it died of starvation.”

Agreed upon and this wording is of Muslim.

٢٢٩/٣. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: بَيْنَمَا كَلْبٌ يُطِيفُ بَرَكِيَّةَ كَادَ يَقْتُلُهُ الْعَطَشُ إِذْ رَأَتْهُ بَغِيٌّ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ فَتَرَعَتْ مُوقَهَا فَسَقَتْهُ فَعَفَّرَ هَا بِه. مُتَّفَقٌ عَلَيْهِ.

229/3. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, the Prophet ﷺ said,

“Once there was a (panting) dog going around a well and it was on the verge of death due to severe thirst. A prostitute from the Children of Israel saw it. She took off her leather sock, filled it with water, and gave the dog drink. As a result she was forgiven.”

Agreed upon.

٢٣٠/٤. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بِنْتًا فَتَرَلَّ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ. فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ التُّرَى مِنَ الْعَطَشِ. فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي كَانَ بَلَغَ مِنِّي.

in the Sacred Precinct,” 2:1205 §3140; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādab* [The Piety, Filial Duty, and Good Manners], chapter, “The Unlawfulness of Tormenting Cats and other Non-injurious Animals,” 4:2110 §2619; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:269 §7635; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], chapter, “On Repentance,” 2:1421 §4256; •Abd al-Razzāq in *al-Muṣannaḥ*, 11:284 §20549; •Abū Ya’lā in *al-Musnad*, 1:432 §6044; •Ibn Rāhawayh in *al-Musnad*, 1:147 §83; •al-Daylamī in *Musnad al-Firdaws*, 2:217 §3058.

²²⁹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *Aḥādīth al-anbiyā’* [Narrations of the Prophets], chapter, “On the Narration of the Cave,” 3:1279 §328; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Salām* [The Salutations], chapter, “On Giving Food and Water to Honoured Animals,” 4:1761 §2245; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:510 §10629; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:14 §15597; •al-Daylamī in *Musnad al-Firdaws*, 2:19 §2126.

فَنَزَلَ الْبِئْرَ فَمَلَأَ خُفَّهُ مَاءً ثُمَّ أَمْسَكَهُ بِيَمِينِهِ حَتَّى رَقِيَ فَسَقَى الْكَلْبَ. فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ. قَالُوا: يَا رَسُولَ اللَّهِ، وَإِنَّ لَنَا فِي هَذِهِ الْبَهَائِمِ لَأَجْرًا؟ فَقَالَ: فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ. مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

230/4. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

"Once there was a severely thirsty man walking on a path. (As he was walking) he happened on a well, went down and drank from it. As he came out, he noticed a panting dog licking the wet earth due to severe thirst. The man said to himself, 'This dog is just as thirsty as I was,' and he went down, filled his leather sock with water and held it in his mouth until he climbed up and made the dog drink it. Allah was gracious for his action and forgave him." The Companions asked, "O Messenger of Allah! Are we rewarded for our kind treatment we extend to animals?" He replied, "Yes, (goodness done to) everything that has a functioning liver (i.e., is animate) is rewarded."

Agreed upon and the wording is of Muslim.

٥/٢٣١. عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ رضي الله عنه قَالَ: فَدَخَلَ حَائِطًا لِرَجُلٍ مِنَ الْأَنْصَارِ فَإِذَا جَمَلٌ. فَلَمَّا رَأَى النَّبِيَّ ﷺ، حَنَّ وَذَرَفَتْ عَيْنَاهُ. فَأَتَاهُ النَّبِيُّ ﷺ فَمَسَحَ ذِفْرَاهُ فَسَكَتَ. فَقَالَ: مَنْ رَبُّ هَذَا الْجَمَلِ؟ لِمَنْ هَذَا الْجَمَلُ؟ فَجَاءَ فَتَى مِنَ الْأَنْصَارِ فَقَالَ: لِي، يَا رَسُولَ اللَّهِ. فَقَالَ: أَفَلَا تَتَّقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ الَّتِي مَلَكَكَ اللَّهُ إِيَّاهَا؟ فَإِنَّهُ شَكََا إِلَيَّ أَنَّكَ تُجِيعُهُ وَتُدْرِيهِ.

²³⁰ Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Musāqāt* [The Watering], chapter, "The Virtue of Providing Water," 2:833 §2234, and in *Kitāb al-Maẓālim wa al-ghaṣb* [On Oppression and Wrongful Seizure of Land], chapter, "Allowing Wells on Pathways as long as They Do not Cause Inconvenience," 2:870 §2334; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Salām* [The Salutations], chapter, "On Giving Food and Water to Honoured Animals," 4:1761 §2244; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:517 §1071; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], chapter, "The Commands Pertaining to the Riding of Animals and Beasts of Burden," 3:24 §255; •Mālik in *al-Muwatṭa'*, 2:929 §1661.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَابْنُ أَبِي شَيْبَةَ وَأَبُو يَعْلَى. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ. وَقَالَ الْهَيْثَمِيُّ: فِيهِ عَبْدُ الْحَكِيمِ ابْنُ سُفْيَانَ ذَكَرَهُ ابْنُ أَبِي حَاتِمٍ وَلَمْ يَجْرَحْهُ أَحَدٌ وَبَقِيَّةُ رِجَالِهِ ثِقَاتٌ.

231/5. According to ‘Abd Allāh b. Ja‘far ﷺ,

“So he (Allah’s Messenger) entered a walled compound belonging to one of the *Anṣār* and, lo and behold, he saw a camel. When the camel saw the Prophet ﷺ, it moaned and its eyes watered. The Prophet ﷺ went to it and rubbed its head and it quieted down. He asked, ‘Who is the master of this camel? To whom does it belong?’ Suddenly, a young man from the *Anṣār* came and said, ‘O Messenger of Allah! It belongs to me.’ The Prophet said, ‘Will you not fear Allah regarding this animal that Allah has given you? This camel complained to me that you starve it and burden it (beyond its capacity).’”

Reported by Aḥmad, Abū Dāwūd, Ibn Abī Shayba and Abū Ya‘lā. According to al-Ḥākim, “This tradition has an authentic chain of transmission.” According to al-Haythamī, “This report contains ‘Abd al-Ḥakīm b. Sufyān, who was mentioned by Ibn Abī Ḥatīm. No one discredited him, and the remaining sources are authentic.”

٦/٢٣٢. عَنْ سَهْلِ بْنِ الْحَنْظَلِيَّةِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِبَعِيرٍ قَدْ لَحِقَ ظَهْرُهُ بِبَطْنِهِ. فَقَالَ: اتَّقُوا اللَّهَ فِي هَذِهِ الْبَهَائِمِ الْمُعْجَمَةِ فَارْكَبُوهَا صَالِحَةً وَكُلُّوها صَالِحَةً. رَوَاهُ أَبُو دَاوُدَ وَابْنُ خُرَيْمَةَ.

²³¹ Set forth by •Aḥmad b. Hanbal in *al-Musnad*, 1:205 §1754; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], chapter, “The Commands Pertaining to the Riding of Animals and Beasts of Burden,” 3:23 §2549; •Ibn Abī Shayba in *al-Muṣannaf*, 6, 322 §31756; •Abū Ya‘lā in *al-Musnad*, 12:108–109 §6787; •Abū ‘Awāna in *al-Musnad*, 1:168 §497; •al-Ḍiyā’ al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 9:159 §135; and cited by •Ibn ‘Abd al-Barr in *al-Tamhīd*, 22:9; •Abū al-Maḥāsīn in *Mu’tasar al-Mukhtaṣar*, 2:19; •al-Mizzī in *Tahdhīb al-Kamāl*, 6:165 §1232.

232/6. According to Sahl b. al-Hanzaliyya رضي الله عنه,

"Allah's Messenger ﷺ once passed by an emaciated camel with belly stuck to vertebral column. He said, 'Fear Allah with respect to these dumb animals; ride them when they are vigorous and strong and eat them when they are healthy.'"

Reported by Abū Dāwūd and Ibn Khuzayma.

٧/٢٣٣. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ فَوَجَدَ نَاقَةً مَعْقُولَةً. فَقَالَ: أَيْنَ صَاحِبُ هَذِهِ الرَّاحِلَةِ؟ فَلَمْ يَسْتَجِبْ لَهُ أَحَدٌ، فَدَخَلَ الْمَسْجِدَ فَصَلَّى حَتَّى فَرَغَ فَوَجَدَ الرَّاحِلَةَ كَمَا هِيَ. فَقَالَ: أَيْنَ صَاحِبُ هَذِهِ الرَّاحِلَةِ؟ فَاسْتَجَابَ لَهُ صَاحِبُهَا. فَقَالَ: أَنَا، يَا نَبِيَّ اللَّهِ. فَقَالَ: أَلَا تَتَّقِي اللَّهَ تَعَالَى فِيهَا إِمَّا أَنْ تَعْقِلَهَا وَإِمَّا أَنْ تُرْسِلَهَا حَتَّى تَبْتَغِيَ لِنَفْسِهَا؟

رَوَاهُ الْهَيْثَمِيُّ وَقَالَ: رَوَاهُ الطَّبْرَانِيُّ وَإِسْنَادُهُ جَيِّدٌ.

233/7. According to 'Abd Allāh b. 'Amr رضي الله عنه,

"Allah's Messenger ﷺ went to pray the afternoon prayer and found a she-camel hobbled [near the mosque]. He inquired as to who owned the she-camel but no one responded. He then entered the mosque and prayed, and after he completed his prayer, he found that the she-camel was still hobbled there [outside]. He called out, "To whom does this camel belong?" Its owner responded, "It is mine, O Prophet of Allah!" The Prophet ﷺ said, "Do you not fear Allah with respect to this camel? You should either tie it up (and feed it), or let it loose so that it can find for (graze) itself."

²³² Set forth by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], chapter, "The Commands Pertaining to the Riding of Animals and Beasts of Burden," 3:23 §2547; •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:143 §2545; •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:146 §3433; and cited by •al-Nawawī in *Riyāḍ al-Ṣāliḥīn*, §242.

²³³ Reported by al-Haythamī in *Majma' al-Zawā'id*, 8:196–197.

Reported by al-Ṭabarānī with an authentic chain, as stated by al-Haythamī.

٢٣٤/٨. عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: ثِنْتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ. فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ. وَلْيُجِدْ أَحَدُكُمْ شَفْرَتَهُ فَلْيُرِخْ ذَبِيحَتَهُ.

رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ.

234/8. According to Shaddād b. Aws رَضِيَ اللَّهُ عَنْهُ,

“I preserved in my memory two things from Allah’s Messenger ﷺ. He said, ‘Indeed, Allah has decreed excellence in everything. So when you prey, kill well, and when you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.’”

Reported by Muslim, Abū Dāwūd, al-Tirmidhī, al-Nasā’ī and Ibn Mājah.

٢٣٥/٩. عَنْ قُرَّةَ بْنِ إِيَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي لَأَذْبِخُ الشَّاةَ وَأَنَا أَرْحَمُهَا، أَوْ قَالَ: إِنِّي لَأَرْحَمُ الشَّاةَ أَنْ أَذْبَحَهَا. فَقَالَ: وَالشَّاةُ، إِنْ رَحِمْتَهَا رَحِمَكَ اللَّهُ.

رَوَاهُ أَحْمَدُ وَابْنُ أَبِي شَيْبَةَ وَالبَّرَاءُ وَالبُخَارِيُّ فِي الْأَدَبِ. وَقَالَ الْحَاكِمُ: هَذَا

²³⁴ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣayd wa al-dhabā’ih* [The Game and Slaughtered Animals], Ch.: “The Command to Slaughter and Kill Well and to Sharpen the Blade,” 3:1548 §1955; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:123, 125 §§17154, 17179; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ḍaḥāyā* [The Sacrificial Animals], Ch.: “The Prohibition of Seizing Animals for Targeting and the Order to Slaughter Gently,” 3:100 §2815; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Diyāt* [The Blood-Money], Ch.: “The Prohibition of Equal Retribution,” 4:23 §1409; •al-Nasā’ī in *al-Sunan*: Bk.: *al-Ḍaḥāyā* [The Sacrificial Animals], Ch.: “The Order to Sharpen the Blade,” 7:227 §4405, and in Ch.: “Slaughtering Well,” 7:229 §4412; •Ibn Mājah in *al-Sunan*: Bk.: *al-Dhabā’ih* [The Slaughtered Animals], Ch.: “When You Slaughter, Slaughter Well,” 2:1058 §3170; •Ibn Hibbān in *al-Ṣaḥīḥ*, 13:199 §5883.

حَدِيثٌ صَحِيحُ الْإِسْنَادِ. وَقَالَ الْهَيْثَمِيُّ: لَهُ أَلْفَاظٌ كَثِيرَةٌ وَرِجَالُهُ ثِقَاتٌ.

235/9. According to Qurra b. Iyās رحمه الله, a man said,

“O Messenger of Allah! When I sacrifice a sheep, I feel mercy for it,” or “I show mercy to it when I slaughter it.” The Messenger ﷺ replied, “If you are merciful toward it, Allah will be merciful toward you.”

Reported by Aḥmad, Ibn Abī Shayba, al-Bazzār and al-Bukhārī in *al-Adab [al-mufrad]*. According to al-Ḥākim, “The chain of transmission of this tradition is authentic.” According to al-Haythamī, “There are various wordings [for this report] with authentic sources.”

١٠/٢٣٦. عَنْ أَبِي أُمَامَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ رَحِمَ وَلَوْ ذَبِيحَةَ عَصْفُورٍ رَحِمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

رَوَاهُ الطَّبْرَانِيُّ وَالْبَيْهَقِيُّ وَالْبُخَارِيُّ فِي الْأَدَبِ. وَقَالَ الْهَيْثَمِيُّ: رَوَاهُ الطَّبْرَانِيُّ وَرِجَالُهُ ثِقَاتٌ.

236/10. According to Abū Umāma رضي الله عنه, Allah's Messenger ﷺ said,

“Whoever shows mercy even to a sparrow he is to slaughter, Allah will show mercy to him on the Day of Resurrection.”

Reported by al-Ṭabarānī, al-Bayhaqī and al-Bukhārī in *al-Adab [al-mufrad]*. According to al-Haythamī, “It was reported by al-Ṭabarānī with authentic sources.”

²³⁵ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:436, and 5:34 §§15630, 20379; •al-Bukhārī in *al-Adab al-Mufrad*, 136 §373; •Ibn Abī Shayba in *al-Muṣannaf*, 5:214 §25361; •al-Bazzār in *al-Musnad*, 8:257 §3322; •al-Ḥākim in *al-Mustadrak*, 4:257 §7562; •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 19:23 §45; •al-Haythamī in *Majmaʿ al-Zawāʿid*, 4:33.

²³⁶ Set forth by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 8:234 §7915; •al-Bayhaqī in *Shuʿab al-Imān*, 7:482 §11070; •al-Bukhārī in *al-Adab al-Mufrad*, 138 §181; •al-Haythamī in *Majmaʿ al-Zawāʿid*.

١١/٢٣٧. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ﷺ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِرَجُلٍ يَحْلُبُ شَاةً، فَقَالَ: أَيُّ فُلَانٍ، إِذَا حَلَبْتَ فَأَبْقِ لَوَلَدِهَا، فَإِنَّهَا مِنْ أَكْبَرِ الدَّوَابِّ.

رَوَاهُ الطَّبْرَانِيُّ وَأَبُو نُعَيْمٍ. وَقَالَ الْهَيْثَمِيُّ: رِجَالُهُ رِجَالُ الصَّحِيحِ غَيْرَ عَبْدِ اللَّهِ بْنِ جَنَادَةَ وَهُوَ ثِقَةٌ.

237/11. According to ‘Abd Allāh b. ‘Amr ﷺ,

“Once Allah’s Messenger ﷺ passed by a man who was milking a sheep and said to him, ‘When you milk her, leave some for her lamb because it is one of the most gentle animals.’”

Reported by al-Ṭabarānī and Abū Nu‘aym. According to al-Haythamī, “All its sources are authentic [al-Bukhārī and Muslim], except for ‘Abd Allāh b. Janāda, who is reliable.”

١٢/٢٣٨. عَنْ ابْنِ عُمَرَ ﷺ لَعَنَ النَّبِيُّ ﷺ مَنْ مَثَلَ بِالْحَيَوَانِ.

رَوَاهُ الْبُخَارِيُّ وَالنَّسَائِيُّ وَالدَّارِمِيُّ.

238/12. According to ‘Abd Allāh b. ‘Umar ﷺ,

“The Prophet ﷺ cursed the one who mutilates animals.”

Reported by al-Bukhārī, al-Nasā’ī and al-Dārimī.

١٣/٢٣٩. عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ ﷺ عَنِ النَّبِيِّ ﷺ أَنَّهُ مَهَى عَنِ الثَّهْبَةِ وَالْمُثْلَةِ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَابْنُ أَبِي شَيْبَةَ.

²³⁷ Set forth by •al-Ṭabarānī in *al-Mu‘jam al-Awsaṭ*, 1:271 §885; •Abū Nu‘aym in *Ḥilya al-Awliyā’*, 8:176; •al-Haythamī in *Majma‘ al-Zawā‘id*, 8:196.

²³⁸ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Dhabā’ih wa al-ṣayd* [The Slaughtered Animals and Game], Ch.: “The Hatred of Cutting Parts of Living Animals or Seizing Them for Targeting,” 5:2100 §5196; •al-Nasā’ī in *al-Sunan*: Bk.: *al-Daḥāyā* [The Sacrificial Animals], Ch.: “The Prohibition of Seizing Animals for Targeting,” 7:238 §4442; •al-Dārimī in *al-Sunan*, 2:113 §1973; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 12:434 §5617.

239/13. According to 'Abd Allāh b. Yazīd رضي الله عنه,

"The Prophet ﷺ forbade plundering and mutilation."

Reported by al-Bukhārī, Aḥmad and Ibn Abī Shayba.

١٤/٢٤٠. عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ رضي الله عنه قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى أَنَاسٍ وَهُمْ يَرْمُونَ كَبِشًا بِالنَّبْلِ. فَكَرِهَ ذَلِكَ وَقَالَ: لَا تَمْتَلُوا بِالْبَهَائِمِ.

رَوَاهُ النَّسَائِيُّ وَأَبُو يَعْلَى.

240/14. According to 'Abd Allāh b. Ja'far رضي الله عنه,

"Once Allah's Messenger ﷺ passed by some people who were using a sheep for archery practice. He detested that and said, 'Do not mutilate animals!'"

Reported by al-Nasā'ī and Abū Ya'lā.

١٥/٢٤١. عَنْ ابْنِ عُمَرَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ مَثَلَ بِدِي رُوحٍ ثُمَّ لَمْ يَتُبْ مَثَلُ اللَّهِ بِهِ يَوْمَ الْقِيَامَةِ.

رَوَاهُ أَحْمَدُ، وَقَالَ الْمُنْذِرِيُّ وَالهَيْثَمِيُّ وَالْعَسْقَلَانِيُّ: رَجَالُهُ ثِقَاتٌ.

²³⁹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Dhabā'ih wa al-ṣayd* [The Slaughtered Animals and Game], Ch.: "The Offensiveness of Cutting Parts of Living Animals or Seizing Them for Targeting," 5:2100 §5197; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:307 §§18762, 18764; •Ibn Abī Shayba in *al-Muṣannaf*, 4:481 §22321; •Ibn al-Ja'd in *al-Musnad*, 1:85 §476; •Ibn Abī 'Āsim in *al-Āḥād wa al-Mathānī*, 4:137 §2117; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 4:124 §3872.

²⁴⁰ Set forth by •al-Nasā'ī in *al-Sunan*: Bk.: *al-Daḥāyā* [The Sacrificial Animals], Ch.: "The Prohibition of Seizing Animals for Targeting," 7:238 §4440, and in *al-Sunan al-Kubrā*, 3:72 §4529; •Abū Ya'lā in *al-Musnad*, 12:162 §679; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 9:198–199 §185; •Ibn 'Asākir in *Tārīkh Dimashq*, 59:244; •al-'Aynī in *Umdat al-Qārī*, 21:125.

241/15. According to Ibn 'Umar رضي الله عنهما,

"I heard Allah's Messenger ﷺ say, 'Whoever mutilates a sentient being and fails to repent, Allah will mutilate him for it on the Day of Resurrection.'"

Reported by Aḥmad. According to al-Mundhirī al-Haythamī and al-'Asqalānī, its sources are authentic.

١٦/٢٤٢. عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ: دَخَلْتُ مَعَ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَلَى الْحَكَمِ بْنِ أَيُّوبَ فَرَأَى غُلَامًا أَوْ فِتْيَانًا نَصَبُوا دَجَاجَةً يَرْمُونَهَا. فَقَالَ أَنَسُ رَضِيَ اللَّهُ عَنْهُ: نَهَى النَّبِيُّ ﷺ أَنْ تُصَبَّرَ الْبَهَائِمُ.

مُتَّفَقٌ عَلَيْهِ.

242/16. According to Hishām b. Zayd,

"Anas رضي الله عنه and I went to see al-Hakam b. Ayyūb and (upon entering) Anas رضي الله عنه saw some boys or lads who had set up a chicken and were shooting arrows at it. Anas رضي الله عنه said, 'The Prophet ﷺ forbade tying up animals so that they could be shot and killed.'"

Agreed upon.

١٧/٢٤٣. عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا.

²⁴¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:92, 115 §§5661, 5956; •Ibn al-Ja'd in *al-Musnad*, 330 §2264; •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 2:102 §1676; •al-Haythamī in *Majma' al-Zawā'id*, 4:32; and cited by •Ibn Rajab al-Ḥanbalī in *Jāmi' al-'Ulūm wa al-Ḥikam*, 1:153 and al-'Asqalānī in *Fath al-Bārī*, 9:644.

²⁴² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Dhabā'ih wa al-ṣayd* [The Sacrificial Animals and Game], Ch.: "The Offensiveness of Cutting Parts of Living Animals or Seizing Them for Targeting," 5:2100 §5194; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣayd wa al-dhabā'ih* [The Game and Slaughtered Animals], Ch.: "The Prohibition of Seizing Animals for Targeting," 3:1549 §1956; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:171 §12769; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Daḥāyā* [The Sacrificial Animals], Ch.: "The Prohibition of Seizing Animals for Targeting and the Order to Slaughter Gently," 3:100 §2816; •Abū 'Awāna in *al-Musnad*, 5:51 §7756; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:86 §17908.

رَوَاهُ مُسْلِمٌ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَه.

243/17. According to Ibn 'Abbās ؓ, the Prophet ﷺ said,

“Do not take any sentient being as a target.”

Reported by Muslim, al-Tirmidhī, al-Nasā'ī and Ibn Mājah.

١٨ / ٢٤٤ . عَنْ سَعِيدِ بْنِ جُبَيْرٍ ؓ قَالَ: كُنْتُ عِنْدَ ابْنِ عُمَرَ ؓ فَمَرُّوا بِفَتْيَةٍ أَوْ بَنَقٍ نَصَبُوا دَجَاجَةً يَرْمُونَهَا. فَلَمَّا رَأَوْا ابْنَ عُمَرَ ؓ، تَقَرَّفُوا عَنْهَا. وَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ إِنَّ النَّبِيَّ ﷺ لَعَنَ مَنْ فَعَلَ هَذَا.

رَوَاهُ الْبُخَارِيُّ.

244/18. According to Sa'īd b. Jubayr ؓ,

“I was once in the company of Ibn 'Umar ؓ when he and his companions passed by some young men or a group who were shooting arrows at a chicken tied as a target. When they saw Ibn 'Umar ؓ, they dispersed and Ibn 'Umar called out, ‘Who did this? Indeed, the Prophet ﷺ cursed the one who does this!’”

²⁴³ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣayd wa al-dhabā'ih* [The Game and Slaughtered Animals], Ch.: “The Prohibition of Seizing Animals for Targeting,” 3:1549 §1957; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:280, 285, 340 §§2532, 2586, 3155; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Ṣayd* [The Game], Ch.: “The Offensiveness of Eating an Animal That Has Died through Being Seized and Targeted,” 4:72 §1475, al-Tirmidhī said, “This is a *ḥasan-ṣaḥīḥ* narration”; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Ḍaḥāyā* [The Sacrificial Animals], Ch.: “The Prohibition of Seizing Animals for Targeting,” 7:238 §4443; •Ibn Mājah in *al-Sunan*: Bk.: *al-Dhabā'ih* [The Slaughtered Animals], Ch.: “The Prohibition of Seizing Animals for Targeting and Cutting Parts of Living Animals,” 2:1063 §3187; •Ibn Hibbān in *al-Ṣaḥīḥ*, 12:422 §5608; •Abū 'Awāna in *al-Musnad*, 5:52 §7759; •al-Taḥāwī in *Sharḥ Ma'ānī al-Āthār*, 3:181.

²⁴⁴ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Dhabā'ih wa al-ṣayd* [The Slaughtered Animals and Game], Ch.: “The Offensiveness of Cutting Parts of Living Animals or Seizing Animals for Targeting,” 5:2100 §5196; •and narrated by Ibn al-Sarāyā in *Silāḥ al-Mu'min fī al-Du'ā'*, 1:229 §412; •al-Husaynī in *al-Bayān wa al-Ta'rīf*, 2:162 §1367; •al-'Asqalānī in *al-Wuqūf 'Alā al-Mawqūf*, 1:105 §134.

Reported by al-Bukhārī.

١٩/٢٤٥. عَنْ سَعِيدِ بْنِ جُبَيْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا بِفَتَيَانٍ مِنْ قُرَيْشٍ قَدْ نَصَبُوا طَيْرًا وَهُمْ يَرْمُونَهُ. وَقَدْ جَعَلُوا لِصَاحِبِ الطَّيْرِ كُلِّ خَاطِئَةٍ مِنْ نَبْلِهِمْ. فَلَمَّا رَأَوْا ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، تَفَرَّقُوا. فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ لَعَنَ اللَّهُ مَنْ فَعَلَ هَذَا. إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ اتَّخَذَ شَيْئًا فِيهِ الرُّوحُ غَرَضًا.

رَوَاهُ مُسْلِمٌ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَه.

245/19. According to Sa'īd b. Jubayr رَضِيَ اللَّهُ عَنْهُ,

“Once Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا passed by a group of young men from Quraysh who were shooting arrows at a tied bird. Every arrow that they missed came into the possession of the owner of the bird. When they saw Ibn ‘Umar, they dispersed. He exclaimed, ‘Who did this? May Allah curse whoever did this! Indeed, Allah’s Messenger ﷺ cursed the one who takes a sentient being as a target.’”

Reported by Muslim, al-Tirmidhī, al-Nasā’ī and Ibn Mājah.

٢٠/٢٤٦. عَنْ سَعِيدِ بْنِ جُبَيْرٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: خَرَجْتُ مَعَ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ فَإِذَا بِغُلَمَةٍ يَرْمُونَ دَجَاجَةً. فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ فَتَفَرَّقُوا. فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ مَثَلَ بِالْحَيَوَانِ.

²⁴⁵ Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Ṣayd wa al-dhabā’ih wa mā yu’kal min al-ḥayawān* [The Game and Slaughtered Animals and Edible Animals], Ch.: “The Prohibition of Seizing Animals for Targeting,” 3:1550 §1958; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Ṣayd* [The Game], Ch.: “The Offensiveness of Eating an Animal That Has Died through Being Seized and Targeted,” 4:72 §1475, al-Tirmidhī said, “This is a *ḥasan-ṣaḥīḥ* narration.” al-Nasā’ī in *al-Sunan*: Bk.: *al-Ḍaḥāyā* [The Sacrificial Animals], Ch.: “The Prohibition of Seizing Animals for Targeting,” 7:239 §4444; •Ibn Mājah in *al-Sunan*: Bk.: *al-Dhabā’ih* [The Slaughtered Animals], Ch.: “The Prohibition of Seizing Animals for Targeting and Cutting Parts of Living Animals,” 2:63 §3187.

رَوَاهُ الدَّارِمِيُّ وَأَبُو نُعَيْمٍ وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ
الشَّيْخَيْنِ.

246/20. According to Sa'īd b. Jubayr رحمته الله,

"I once went out with Ibn 'Umar رحمته الله on one of the pathways of Medina when suddenly we happened on a group of young boys shooting arrows at a chicken (tied as a target). When Ibn 'Umar called out, 'Who did this?' they dispersed. He said, 'Indeed, Allah's Messenger ﷺ cursed the one who mutilates animals.'"

Reported by al-Dārimī and Abū Nu'aym. According to al-Hākim, "This is an authentic tradition conforming to the stipulations of the two Shaykhs [i.e., al-Bukhārī and Muslim]."

٢١/٢٤٧. عَنْ ابْنِ عُمَرَ رحمته الله أَنَّهُ مَرَّ عَلَى قَوْمٍ وَقَدْ نَصَبُوا دَجَاجَةً حَيَّةً يَرْمُونَهَا. فَقَالَ:
إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ مَثَلَ بِالْبَهَائِمِ.

رَوَاهُ أَحْمَدُ.

247/21. It is reported that Ibn 'Umar رحمته الله once passed by a group of people who were shooting arrows at a live chicken fixed in ground. He said,

"Indeed, Allah's Messenger ﷺ cursed the one who mutilates animals."

Reported by Aḥmad.

٢٢/٢٤٨. عَنْ ابْنِ عُمَرَ رحمته الله أَنَّهُ دَخَلَ عَلَى يَحْيَى بْنِ سَعِيدٍ وَغُلَامٌ مِنْ بَنِي يَحْيَى رَابِطٌ
دَجَاجَةً يَرْمِيهَا. فَمَشَى إِلَيْهَا ابْنُ عُمَرَ حَتَّى حَلَّهَا، ثُمَّ أَقْبَلَ بِهَا وَبِالْغُلَامِ مَعَهُ، فَقَالَ:
ارْجُرُوا غُلَامَكُمْ عَنْ أَنْ يَضْرِبَ هَذَا الطَّيْرَ لِلْقَتْلِ. فَإِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: مَنْ

²⁴⁶ Set forth by •al-Dārimī in *al-Sunan*, 2:113 §1973; •al-Hākim in *al-Mustadrak*, 4:261 §7575; •Abū Nu'aym in *Hilya al-Awliyā'*, 4:296; •al-Munāwī in *Fayḍ al-Qadīr*, 6:388.

²⁴⁷ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:13 §4622.

تُضَبَّرَ بِهِمَّةٌ أَوْ غَيْرَهَا لِلْقَتْلِ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ.

248/22. It is reported that Ibn ‘Umar ﷺ went to see Yaḥyā b. Sa‘īd and saw one of Yaḥyā’s boys targeting stones at a chicken that was tied up. Ibn ‘Umar walked over to the chicken, untied it, and brought both the chicken and the young boy to (Yaḥyā b. Sa‘īd) and said,

“You must forbid your son to tie up this bird and kill it, for I heard the Prophet ﷺ prohibit the tying up of animals and killing them.”

Reported by al-Bukhārī and Aḥmad.

٢٣/٢٤٩. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ﷺ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُقْتَلَ شَيْءٌ مِنَ الدَّوَابِّ صَبْرًا.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ مَاجَه.

249/23. According to Jābir b. ‘Abd Allāh ﷺ,

“Allah’s Messenger ﷺ forbade killing animals that are tied up.”

Reported by Muslim, Aḥmad and Ibn Mājah.

²⁴⁸ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Dhabā’ih wa al-ṣayd* [The Slaughtered Animals and Game], Ch.: “The Offensiveness of Cutting Parts of Living Animals and Seizing Animals for Targeting,” 5:2100 §5195; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:94 §5682; •Abū ‘Awāna in *al-Musnad*, 5:53 §7765; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:334 §19268.

²⁴⁹ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣayd wa al-dhabā’ih wa mā yu’kal min al-ḥayawān* [The Game, Slaughtered Animals and Edible Animals], Ch.: “The Prohibition of Seizing Animals and Targeting Them till They Die,” 3:1550 §1959; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:318, 321 §§14463, 14488; •Ibn Mājah in *al-Sunan*: Bk.: *al-Dhabā’ih* [The Slaughtered Animals], Ch.: “The Prohibition of Seizing Animals and Targeting Them till They Die and Cutting Parts of Living Animals,” 2:1064 §3188; •Abū Ya’lā in *al-Musnad*, 3:163 §2231; •Abū ‘Awāna in *al-Musnad*, 5:54 §7768; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:334 §19269.

٢٤/٢٥٠. عَنْ الشَّرِيدِ بْنِ سُوَيْدٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَتَلَ عُصْفُورًا عَبَثًا، عَجَّ إِلَى اللَّهِ ﻋِزَّ وَجَلُّهُ يَوْمَ الْقِيَامَةِ. يَقُولُ: يَا رَبِّ، إِنَّ فُلَانًا قَتَلَنِي عَبَثًا وَلَمْ يَقْتُلْنِي لِنَفْعَةٍ.

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ حِبَّانَ.

250/24. According to Sharīd b. Suwayd رضي الله عنه,

"I heard Allah's Messenger ﷺ say, 'Whoever kills a sparrow for no reason, then on the Day of Resurrection that sparrow will cry out to Allah saying, 'O my Lord! So-and-so killed me for no reason or benefit!'"

Reported by Aḥmad, al-Nasā'ī and Ibn Ḥibbān.

٢٥/٢٥١. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا مِنْ إِنْسَانٍ قَتَلَ عُصْفُورًا فَمَا فَوْقَهَا بِغَيْرِ حَقِّهَا إِلَّا سَأَلَهُ اللَّهُ ﻋِزَّ وَجَلُّهُ عَنْهَا. قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا حَقُّهَا؟ قَالَ: يَذْبَحُهَا، فَيَأْكُلُهَا، وَلَا يَقْطَعُ رَأْسَهَا يَرْمِي بِهَا.

رَوَاهُ النَّسَائِيُّ وَالشَّافِعِيُّ وَالْحَاكِمُ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ
الإِسْنَادِ.

251/25. According to 'Abd Allāh b. 'Amr رضي الله عنه, Allah's Messenger ﷺ said,

"If anyone kills a sparrow or anything that is greater than it without

²⁵⁰ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:389 §19488; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Ḍaḥāyā* [The Sacrificial Animals], Ch.: "Killing a Sparrow Without Right," 7:239 §4446, and in *al-Sunan al-Kubrā*, 3:73 §4535; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 13:214 §5894; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 7:317 §7245; •al-Bayhaqī in *Shu'ab al-Īmān*, 7:483 §11076; •al-Haythamī in *Mawārid al-Zam'ān*, 1:263 §1071.

²⁵¹ Set forth by •al-Nasā'ī in *al-Sunan*: Bk.: *al-Ṣayd wa al-dhabā'iḥ* [The Quarries and Sacrificial Animals], Ch.: "Permissibility of Eating Sparrows," 7:206 §4349; and in *al-Sunan al-Kubrā*, 3:163 §4860; •al-Shāfi'ī in *al-Sunan al-Ma'thūra*, p. 413 §606; and in *al-Umm*, 4:287; •al-Ḥākim in *al-Mustadrak*,

a justified reason, Allah will ask him about it on the Day of Resurrection (why it was killed unjustly).” Someone asked, “O Messenger of Allah! What is a justified reason?” He replied, “To slaughter it for the sake of eating, and to avoid cutting off its head and throwing it aside.”

Reported by al-Nasā'ī, al-Shāfi'ī and al-Hākim. According to al-Hākim, “This tradition has an authentic chain of transmission.”

٢٥٢/٢٦. عَنْ مُعَاذِ بْنِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ارْكَبُوا هَذِهِ الدَّوَابَّ سَالِمَةً، وَلَا تَتَّخِذُوهَا كَرَاسِيٍّ.

رَوَاهُ أَحْمَدُ وَالْدَّارِمِيُّ وَابْنُ حُزَيْمَةَ.

252/26. According to Mu'adh b. Anas رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said, “Ride these animals as long as they are healthy, and do not take them as seats (even when not riding).”

Reported by Ahmad, al-Dārimī and Ibn Khuzayma.

٢٥٣/٢٧. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِيَّاكُمْ أَنْ تَتَّخِذُوا ظُهُورَ دَوَابِّكُمْ مَنَابِرَ، فَإِنَّ اللَّهَ إِنَّمَا سَخَّرَهَا لَكُمْ لِتَبْلُغَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بِالْغِيَةِ إِلَّا بِشِقِّ الْأَنْفُسِ، وَجَعَلَ لَكُمْ الْأَرْضَ فَعَلَيْهَا فَافْضُوا حَاجَتَكُمْ.

رَوَاهُ أَبُو دَاوُدَ وَالطَّبْرَانِيُّ وَالْبَيْهَقِيُّ وَالْبَغَوِيُّ.

4:261 §7574; •al-Ṭayālīsī in *al-Musnad*, 1:301 §2279; •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 2:101 §1672.

²⁵² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:440, 4:234 §§15677, 18081; •al-Dārimī in *al-Sunan*: Bk.: *al-Isti'dhān* [The Seeking Permission], Ch.: “The Prohibition of Using Animals as Seats,” 2:371 §2668; •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:142 §2544; •Ibn Ḥibban in *al-Ṣaḥīḥ*, 12:437 §5619; •al-Hākim in *al-Mustadrak*, 1:612, 2:109 §§1625, 2486; •al-Bayhaqī in *al-Sunan al-kubrā*, 5:255 §10116; •al-Haythamī in *Mawārid al-Zam'ān*, 1:491 §2002.

253/27. According to Abū Hurayra رضي الله عنه,

“The Prophet ﷺ said, ‘Beware of taking the backs of your animals as pulpits, for Allah has only subjugated them to you that they may take you to lands you would not otherwise reach without severe toil, and He has provided the earth to fulfil your needs.’”

Reported by Abū Dāwūd, al-Ṭabarānī, al-Bayhaqī and al-Baghawī.

٢٨/٢٥٤. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا سَافَرْتُمْ فِي الْخَصْبِ فَأَعْطُوا الْإِبِلَ حَظَّهَا مِنَ الْأَرْضِ. وَإِذَا سَافَرْتُمْ فِي السَّنَةِ فَبَادِرُوا بِهَا نَفِيهَا. وَإِذَا عَرَسْتُمْ فَاجْتَنِبُوا الطَّرِيقَ، فَإِنَّهَا طُرُقُ الدَّوَابِّ وَمَأْوَى الْهُوَامِّ بِاللَّيْلِ.

رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

254/28. According to Abū Hurayra رضي الله عنه,

“Allah’s Messenger ﷺ said, ‘When you travel in the fertile lands, give the camels their portion of them; when you travel in the days of drought, journey fast (to keep camel from growing weak), and when

²⁵³ Set forth by •Abu Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: “Standing on Animals,” 3:27 §2567; •al-Ṭabarānī in *Musnad al-Shāmiyyīn*, 2:34 §867; •al-Bayhaqī in *al-Sunan al-Kubrā*, 5:255 §10115, and in *Shu‘ab al-Īmān*, 7:485 §11083; •al-Baghawī in *Sharḥ al-Sunna*, 11:32; •Ibn ‘Asākir in *Tārīkh Dimashq*, 67:212.

²⁵⁴ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Imāra* [The Appointing Commanders], Ch.: “Considering the Rights of Animals when Riding and the Prohibition of Resting on a Pathway when Journeying,” 3:1525 §1926; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:378 §8905; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: “Moving Swiftly and the Prohibition of Resting on a Pathway when Journeying,” 3:28 §2569; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Ādab* [The Good Manners], Ch.: “Eloquence and Fluency,” 5:143 §2858; •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:252 §8814; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 6:422 §2705; •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:145 §2550; •Abū ‘Awāna in *al-Musnad*, 4:510 §7516; •al-Bayhaqī in *al-Sunan al-Kubrā*, 5:256 §10120.

you stay at later part of the right, avoid the pathways, for they are for the animals and a place of refuge for the beasts at night.”

Reported by Muslim, Abū Dāwūd, al-Tirmidhī and al-Nasā'ī.

According to al-Tirmidhī, “This is a fine authentic tradition.”

٢٩/٢٥٥. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا أَخْصَبَتِ الْأَرْضُ، فَانْزِلُوا عَنْ ظَهْرِكُمْ وَأَعْطُوا حَقَّهُ الْكَلَاءَ. وَإِذَا أَجْدَبَتِ الْأَرْضُ فَامْضُوا عَلَيْهَا بِنَقِيهَا، وَعَلَيْكُمْ بِالذُّلْجَةِ فَإِنَّ الْأَرْضَ تُطَوَّى بِاللَّيْلِ.

رَوَاهُ أَبُو يَعْلَى وَالتَّحَاوِيُّ وَابْنُ أَبِي شَيْبَةَ.

255/29. According to Anas رضي الله عنه,

“Allah’s Messenger ﷺ said, ‘When the earth becomes fertile, dismount from your animals and give them their right to graze in that place; when the earth is barren, pass your animal through it fast (until it is energetic and quick); and see to it that you travel during the night [through the barren land], for indeed the distance of the earth is pleated at night.’”

Reported by Abū Ya‘lā, al-Ṭahāwī and al-Bayhaqī.

٣٠/٢٥٦. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا سِرْتُمْ فِي الْخُصْبِ، فَأَمْكِنُوا الرِّكَابَ أَسْنَانَهَا وَلَا تُجَاوِزُوا الْمَنَازِلَ. وَإِذَا سِرْتُمْ فِي الْجُدْبِ، فَاسْتَجِدُّوا. وَعَلَيْكُمْ بِالذُّلْجَةِ فَإِنَّ الْأَرْضَ تُطَوَّى بِاللَّيْلِ. وَإِذَا تَعَوَّلَتْ لَكُمْ الْغَيْلَانُ، فَتَادُوا بِالْأَذَانِ. وَإِيَّاكُمْ وَالصَّلَاةَ عَلَى جَوَادِّ الطَّرِيقِ وَالتُّزْوَلِ عَلَيْهَا، فَإِنَّهَا مَأْوَى الْحَيَّاتِ وَالسَّبَاعِ وَقَضَاءِ الْحَاجَةِ. فَإِنَّهَا الْمَلَاعِنُ.

رَوَاهُ أَحْمَدُ وَابْنُ السُّنِيِّ.

²⁵⁵ Set forth by •Abū Ya‘lā in *al-Musnad*, 6:301 §3618; •al-Ṭahāwī in *Mushkil al-āthār*, 1:106 §94; •al-Bayhaqī in *al-Sunan al-kubrā*, 5:256 §10123; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 7:195 §2630.

256/30. According to Jābir b. 'Abd Allāh رضي الله عنه, Allah's Messenger ﷺ said,

"Allow your animals to graze when you travel in the fertile lands [i.e., do not keep them muzzled], and do not go far (off) from your dwellings. And hasten with them when you travel through the barren land. See to it that you travel during the night, for indeed the distance of the earth is shortened at night. Make the call to prayer if you are troubled by a desert demon, and beware of offering prayers or dismounting on the open road, for it is the dwelling place of snakes and wild animals and a place where people relieve themselves—it is an unbecoming, cursed place."

Reported by Aḥmad and Ibn al-Sunnī.

٣١/٢٥٧. عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ يُوصِيكُمْ بِهَذِهِ الْعُجَمِ خَيْرًا، أَنْ تَتَرَلُّوا بِهَا مَنَازِلَهَا، فَإِذَا أَصَابَتْكُمْ سَنَةٌ أَنْ تَنْجُوا عَلَيْهَا بِنَقِيهَا.

رَوَاهُ الْحَارِثُ.

257/31. According to Abū al-Dardā' رضي الله عنه,

"I heard Allah's Messenger ﷺ say: 'Allah orders you to treat these beasts of burden well (when you put them to work) and keep them at their places, and when afflicted with drought, hasten with them until they are agile and energetic.'"

Reported by al-Ḥārith.

٣٢/٢٥٨. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه قَالَ: سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ بَطْنِ بَوَاطٍ وَهُوَ يَطْلُبُ الْمَجْدِيَّ بْنَ عَمْرِو الْجُهَنِيِّ. وَكَانَ النَّاصِحُ يَعْقُبُهُ مِنَّا الْخُمْسَةُ

²⁵⁶ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad* 3:305 §14316; •Ibn al-Sunnī in *ʿAmal al-Yawm wa al-Layla*, 468–470 §532; •al-Munāwī in *Fayḍ al-Qadīr*, 1:374.

²⁵⁷ Set forth by •al-Haythamī in *Bughyat al-Bāḥith ʿan Zawāʿid Musnad al-Ḥārith*, 2:838 §885.

وَالسَّتَّةُ وَالسَّبْعَةُ. فَذَارَتْ عَقْبَهُ رَجُلٌ مِنَ الْأَنْصَارِ عَلَى نَاضِحٍ لَهُ. فَأَتَاخَهُ فَرَكِبَهُ ثُمَّ بَعَثَهُ فَتَلَدَّنَ عَلَيْهِ بَعْضُ التَّلَدَّنِ. فَقَالَ لَهُ: شَأْنُ لَعْنِكَ اللَّهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ هَذَا اللَّاعِنُ بَعِيرُهُ؟ قَالَ: أَنَا، يَا رَسُولَ اللَّهِ. قَالَ: انْزِلْ عَنْهُ، فَلَا تَصْحَبْنَا بِمَلْعُونٍ. لَا تَدْعُوا عَلَى أَنْفُسِكُمْ، وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ، وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ. لَا تَوَافِقُوا مِنْ اللَّهِ سَاعَةً يُسْأَلُ فِيهَا عَطَاءٌ فَيَسْتَجِيبُ لَكُمْ.

رَوَاهُ مُسْلِمٌ.

258/32. According to Jābir b. ‘Abd Allāh ﷺ,

“We went out with Allah’s Messenger ﷺ on an expedition of Baṭn Buwāt and the Prophet ﷺ was looking for al-Majdī b. ‘Amr al-Juhanī. (We were so ill-equipped that) five, six, or seven of us had one camel that we took turns mounting and riding. When it was the turn of an *Anṣārī* to ride the camel, he made it kneel (for mounting it), and after getting on, he tried to raise it up but it hesitated. Upon this, the man said, ‘May Allah’s curse be upon you!’ On this, Allah’s Messenger ﷺ asked, ‘Who is the one who cursed his camel?’ The man said, ‘It was I, O Messenger of Allah.’ The Prophet ﷺ then said, ‘Get down from the camel and let us not have the cursed one [the camel] in our company. Do not curse your own selves or your children or your belongings. It is possible that your curse may correspond to the time in which Allah is apt to respond to your supplications and you receive what you ask for.’”

Reported by Muslim.

٣٣ / ٢٥٩. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ فِي سَفَرٍ يَسِيرُ فَلَعَنَ رَجُلٌ نَاقَةً.

²⁵⁸ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Zuhd wa al-raqā'iq* [The Renunciation and Heart Softeners], Ch.: “The Long Narration of Jābir and the Story of Abū al-Yusr,” 4:2304 §3009; •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 2:322 §2555; and cited by •Ibn Rajab al-Ḥanbalī in *Jāmi‘ al-‘Ulūm wa al-Hikam*, 1:149; •al-‘Asqalānī in *Fath al-Bārī*, 8:347; •al-Nawawī in *Riyāḍ al-Ṣāliḥīn*, 335.

فَقَالَ: أَيْنَ صَاحِبُ النَّاقَةِ؟ فَقَالَ الرَّجُلُ: أَنَا. قَالَ: أَخْرُهَا، فَقَدْ أُجِبَتْ فِيهَا.

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ. وَقَالَ الْمُنْذِرِيُّ: رَوَاهُ أَحْمَدُ بِإِسْنَادٍ جَيِّدٍ، وَقَالَ
الْهَيْثَمِيُّ: رِجَالُهُ رِجَالُ الصَّحِيحِ.

259/33. According to Abū Hurayra رضي الله عنه,

“Once when Allah’s Messenger ﷺ was travelling on a journey, a man cursed a she-camel. The Prophet ﷺ asked, ‘Where is the owner of this she-camel?’ The man said, ‘It is I.’ The Prophet ﷺ said, ‘Keep it back, for your prayer against it has been answered (i.e., it has been cursed).’”

Reported by Aḥmad and al-Nasā’ī. According to al-Mundhirī:
“It was reported by Aḥmad with a fine chain.” According to al-Haythamī: “Its sources are authentic.”

٣٤/٢٦٠. عَنْ عَبْدِ اللَّهِ رضي الله عنه أَنَّهُ قَالَ: نَزَلَ النَّبِيُّ ﷺ مَنْزِلًا، فَانْطَلَقَ لِحَاجَتِهِ فَجَاءَ.
وَقَدْ أَوْقَدَ رَجُلٌ عَلَى قَرْيَةٍ نَمْلًا، إِمَّا فِي الْأَرْضِ، وَإِمَّا فِي شَجَرَةٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ:
أَيُّكُمْ فَعَلَ هَذَا؟ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا، يَا رَسُولَ اللَّهِ. قَالَ: اطْفِئْهَا اطْفِئْهَا.
رَوَاهُ أَحْمَدُ وَالطَّيَالِسِيُّ.

260/34. According to ‘Abd Allāh رضي الله عنه,

“The Prophet ﷺ dismounted during a journey for a break and went to relieve himself. (Upon returning, he found that) a man set an ant colony on fire—one that was either on the ground or in a tree. Allah’s Messenger ﷺ said, ‘Who among you did this?’ A man from them said,

²⁵⁹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:428 §9518; •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:252 §8815; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:314 §4223; •al-Haythamī in *Majma’ al-Zawā’id*, 8:77; •al-Taḥāwī in *Mushkil al-Āthār*, 9:171.

²⁶⁰ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 1:396 §3763; •al-Ṭayālīsī in *al-Musnad*, 1:46 §345; •al-Fākihī in *Akhbār Makka*, 5:141; •al-Haythamī in *Majma’ al-Zawā’id*, 4:41.

‘I did it, O Messenger of Allah.’ The Prophet ﷺ said, ‘Put the fire out. Put the fire out.’”

Reported by Aḥmad and al-Ṭayālīsī.

٣٥٠/٢٦١. عَنْ عَبْدِ اللَّهِ ﷺ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ قَرْيَةً تَمْلُ قَدْ حَرَّقَهَا. فَقَالَ: مَنْ حَرَّقَ هَذِهِ؟ قُلْنَا: نَحْنُ. قَالَ: إِنَّهُ لَا يَنْبَغِي أَنْ يُعَذَّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ. رَوَاهُ أَبُو دَاوُدَ.

وَفِي رِوَايَةٍ: قَالَ: إِنَّهُ لَا يَنْبَغِي لِشَيْءٍ أَنْ يُعَذَّبَ بِعَذَابِ اللَّهِ. رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَعَبْدُ الرَّزَّاقِ وَقَالَ الْهَيْثَمِيُّ: رِجَالُهُ رِجَالُ الصَّحِيحِ.

261/35. According to ‘Abd Allāh ﷺ,

“Allah’s Messenger ﷺ saw an ant colony that we had set on fire and he asked, ‘Who set this on fire?’ We replied, ‘We did,’ and he said, ‘It is not fitting for anyone to punish with fire save the Lord of the Fire.’”

Reported by Abū Dāwūd.

According to another report, “It is not appropriate for man to punish with the punishment of Allah.”*

Reported by Aḥmad, al-Nasā’ī and ‘Abd al-Razzāq. According to al-Haythamī: “Its sources are authentic.”

²⁶¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 1:423 §4018; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: “The Offensiveness of Burning the Enemy with Fire,” 3:55 §2675, and in *Kitāb al-Ādab* [The Good Manners], Ch.: “Killing Small Ants” 4:367 §5268; •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:183 §8614; •‘Abd al-Razzāq in *al-Muṣannaf*, 5:213 §9414; •al-Haythamī in *Majma’ al-Zawā’id*, 4:41; •al-Bayhaqī in *Dalā’il al-Nubuwwa*, 6:32–33.

* Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Libās wa al-zīna* [The Clothing and Adornment], Ch.: “The Prohibition of Striking and Branding the Faces of Animals,” 3:1673 §2118; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 12:441 §5624; •al-Tabarānī in *al-Mu’jam al-Kabīr*, 10:332 §10822; and cited by •al-Nawawī in *Riyāḍ al-Ṣāliḥīn*, 367 and al-Zayla’ī in *Takhrij al-Aḥādīth wa al-Āthār*, 4:78.

٢٦٢/٣٦. عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَيْهِ حِمَارٌ، قَدْ وُسِمَ فِي وَجْهِهِ. فَقَالَ: لَعَنَ اللَّهُ الَّذِي وَسَمَهُ.

رَوَاهُ مُسْلِمٌ.

262/36. Jābir رضي الله عنه reported that a donkey with a branded face passed by the Prophet ﷺ. (Upon seeing it) the Prophet ﷺ said,

“May Allah curse the one who branded him!”

Reported by Muslim.

٢٦٣/٣٧. عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ رَأَى حِمَارًا، قَدْ وُسِمَ فِي وَجْهِهِ. فَقَالَ: أَلَمْ أَنُهِ عَنْ هَذَا؟ لَعَنَ اللَّهُ مَنْ فَعَلَهُ.

رَوَاهُ ابْنُ جِبَّانَ وَأَبُو يَعْلَى.

263/37. Jābir رضي الله عنه reported that the Prophet ﷺ saw a donkey with a branded face. He asked,

“Did I not forbid this? May Allah curse the one who did this!”

Reported by Ibn Hibbān and Abū Ya‘lā.

٢٦٤/٣٨. وَعَنْهُ قَالَ: مَرَّ النَّبِيُّ ﷺ بِحِمَارٍ قَدْ وُسِمَ فِي وَجْهِهِ. يُدَخِّنُ مَنْخِرَاهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ فَعَلَ هَذَا؟ لَا يَسْمَنَ أَحَدُ الْوَجْهِ. لَا يَضْرِبَنَّ أَحَدُ الْوَجْهِ.

²⁶² Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Libās wa al-zīna* [The Clothing and Adornment], Ch.: “The Prohibition of Striking and Branding the Faces of Animals,” 3:1673 §2117; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:323 §14499; •Abd al-Razzāq in *al-Musnad*, 9:444 §17949; •Ibn Hibbān in *al-Shaḥīḥ*, 12:432 §5627; •Abū Ya‘lā in *al-Musnad*, 4:76 §2099; •al-Bukhārī in *al-Adab al-Mufrad*, 72 §175; •al-Bayhaqī in *al-Sunan al-Kubrā*, 7:35 §13037; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:153 §3464; and cited by •al-Nawawī in *Riyāḍ al-Sālīhīn*, 367 and al-‘Aynī in *Umdat al-Qārī*, 21:139.

²⁶³ Set forth by •Ibn Hibbān in *al-Shaḥīḥ*, 12:432 §5627, and Abū Ya‘lā in *al-Musnad*, 4:76 §2099.

رَوَاهُ أَحْمَدُ وَعَبْدُ الرَّزَّاقِ وَالْبُخَارِيُّ فِي الْأَدَبِ.

264/38. Jābir رضي الله عنه also reported that the Prophet ﷺ passed by a donkey whose face had been branded and smoke was being blown into its nostrils. Allah's Messenger ﷺ said,

"Who did this? None of you should ever brand or strike anyone on the face."

Reported by Aḥmad, 'Abd al-Razzāq and al-Bukhārī in *al-Adab [al-mufrad]*.

٣٩ / ٢٦٥. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ حِمَارًا مَوْسُومَ الْوَجْهِ، فَأَنْكَرَ ذَلِكَ. قَالَ: فَوَاللَّهِ، لَا أَسْمُهُ إِلَّا فِي أَفْصَى شَيْءٍ مِنَ الْوَجْهِ. فَأَمَرَ بِحِمَارٍ لَهُ فَكُوِيَ فِي جَاعِرَتَيْهِ. فَهُوَ أَوَّلُ مَنْ كَوَى الْجَاعِرَتَيْنِ.

رَوَاهُ مُسْلِمٌ وَابْنُ حِبَّانَ.

265/39. According to Ibn 'Abbās رضي الله عنه,

"Allah's Messenger ﷺ saw a donkey whose face was branded and he disapproved the action, saying: 'By Allah, I only brand that limb of the animal which is far from its face.' Then the Prophet called for a donkey and he branded it on its buttocks. He was in fact the first person to brand an animal on its buttocks."

Reported by Muslim and Ibn Ḥibbān.

٤٠ / ٢٦٦. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه أَنَّ الْعَبَّاسَ وَسَمَ بَعِيرًا أَوْ دَابَّةً فِي وَجْهِهِ، فَرَأَاهُ النَّبِيُّ

²⁶⁴ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:323 §14499; •Abd al-Razzāq in *al-Muṣannaf*, 9:444 §17949; •al-Bukhārī in *al-Adab al-Mufrad*, 72 §175.

²⁶⁵ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Libās wa al-zīna* [The Clothing and Adornment], Ch.: "The Prohibition of Striking and Branding the Faces of Animals," 4:1673 §2118; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 12:441 §5624; •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 10:332 §10822; and cited by •al-Nawawī in *Riyāḍ al-Ṣāliḥīn*, 367; •al-Zaylaʿī in *Takhrij al-Aḥādīth wa al-Āthār*, 4:78.

فَغَضِبَ. فَقَالَ عَبَّاسٌ: لَا أَسْمُهُ إِلَّا فِي آخِرِهِ. فَوَسَّمَهُ فِي جَاعِرَتَيْهِ.

رَوَاهُ ابْنُ حِبَّانَ وَالْبَيْهَقِيُّ.

266/40. According to Ibn 'Abbās ؓ, al-'Abbās branded a camel or another animal on its face, and the Prophet ﷺ became angry when he saw it. Al-'Abbās said:

"I shall only brand it on its hind limbs (instead of face)," and so he branded it on its buttocks.

Reported by Ibn Hibbān and al-Bayhaqī.

٢٦٧ / ٤١. عَنْ ابْنِ عَبَّاسٍ ؓ قَالَ: مَنَى رَسُولُ اللَّهِ ﷺ عَنِ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ.

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَأَبُو يَعْلَى.

267/41. Ibn 'Abbās ؓ said,

"Allah's Messenger ﷺ forbade instigating fights between animals."

Reported by Abū Dāwūd, al-Tirmidhī and Abū Ya'lā.

٢٦٨ / ٤٢. عَنْ أَبِي هُرَيْرَةَ ؓ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَتَوُذَّنَ الْحُقُوقُ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ حَتَّى يُقَادَ لِلشَّاةِ الْجُلْحَاءُ مِنَ الشَّاةِ الْقَرَنَاءِ.

وَفِي رِوَايَةِ أَحْمَدَ: تَنْطَحُّهَا.

²⁶⁶ Set forth by •Ibn Hibbān in *al-Ṣaḥīḥ*, 12:440 §5623; •al-Bayhaqī in *al-Sunan al-Kubrā*, 7:36 §13041; and cited by •al-Zayla'ī in *Takhrīj al-Aḥādīth wa al-Āthār*, 4:78.

²⁶⁷ Set forth by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: "Sowing Discord Between Animals," 3:26 §2562; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: "Sowing Discord Between Animals and Striking and Branding Faces," 4:210 §1708; •Abu Ya'lā in *al-Musnad*, 4:389 §2509; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 11:85 §11123; •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:22 §19567, and in *Shu'ab al-Imān*, 5:246 §6539; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:147 §3437.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ. وَقَالَ التِّرْمِذِيُّ: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ
حَسَنٌ صَحِيحٌ.

268/42. According to Abū Hurayra رضي الله عنه,

“Allah’s Messenger ﷺ said, ‘On the Day of Resurrection, you will most certainly restore the rights of those to whom they are owed; even the hornless sheep will take revenge on the horned sheep.’”

According to Aḥmad, “The hornless sheep will ram the horned sheep.”

Reported by Muslim, Aḥmad and al-Tirmidhī. According to al-Tirmidhī, “Abū Hurayra’s tradition is fine authentic.”

٤٣/٢٦٩. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا صَلَّى الْفَجْرَ فِي السَّفَرِ،
مَشَى.

رَوَاهُ الطَّبْرَانِيُّ وَالْبَيْهَقِيُّ وَأَبُو نَعِيمٍ. وَقَالَ الْمُقَدِّسِيُّ: إِسْنَادُهُ صَحِيحٌ.

269/43. Anas b. Mālik رضي الله عنه reported,

“When the Prophet ﷺ offered the Morning Prayer on a journey, he would walk [for a while; he would not ride an animal out to prayer area in dark].”

²⁶⁸ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Familial Integration, and Good Manners], Ch.: “The Prohibition of Oppression,” 41997 §2582; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:301, 411 §§7983, 9322; •al-Tirmidhī in *al-Sunan*: Bk.: *Ṣifat al-qiyāma wa al-raqā’iq* [The Description of the Resurrection and Heart Softeners], Ch.: “The Issue of Reckoning and Retribution,” 4:614 §2420; •Abū Ya’lā in *al-Musnad*, 11:395 §6513; •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:93 §11285; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 4:217 §5455; and cited by •Ibn Ḥazm in *al-Muḥallā*, 1:15 and al-Nawawī in *Riyāḍ al-Ṣāliḥīn*, 74.

²⁶⁹ Set forth by •al-Ṭabarānī in *al-Mu’jam al-Awsaṭ*, 7:92 §§6951, 2724; •al-Bayhaqī in *al-Sunan al-Kubrā*, 5:255 §10118; •Abū Nu’aym in *Hilyat al-Awliyā’*, 8:180; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 7:271; •al-Haythamī in *Majma’ al-Zawā’id*, 3:215.

Reported by al-Ṭabarānī, al-Bayhaqī and Abū Nuʿaym. According to al-Maqqisī, "Its chain is authentic."

٢٧٠ / ٤٤. عَنْ يَحْيَى بْنِ سَعِيدٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ رُبِّي وَهُوَ يَمْسَحُ وَجْهَ فَرَسِهِ بِرِدَائِهِ.

رَوَاهُ مَالِكٌ وَابْنُ مَنْصُورٍ.

270/44. According to Yaḥyā b. Saʿīd رضي الله عنه,

"Allah's Messenger ﷺ was seen wiping the face of his steed with his shirt."

Reported by Mālik and Ibn Maṣṣūr.

٢٧١ / ٤٥. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: بَيْنَمَا رَجُلٌ يَسُوقُ بَقَرَةً لَهُ، قَدْ حَمَلَ عَلَيْهَا، انْتَفَتَتْ إِلَيْهِ الْبَقَرَةُ فَقَالَتْ: إِنِّي لَمْ أُخْلَقْ هَذَا وَلَكِنِّي إِنَّمَا خُلِقْتُ لِلْحَرْثِ. فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ، تَعَجُّبًا وَفَزَعًا. أَبَقَرَةُ تَكَلَّمُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: فَإِنِّي أَوْ مِنْ بِهِ وَأَبُو بَكْرٍ وَعُمَرُ. مُتَّفَقٌ عَلَيْهِ.

271/45. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

"Once a man was driving a cow loaded with luggage, and the cow turned toward him and said, 'I was not created for this; I was only

²⁷⁰ Set forth by •Mālik in *al-Muwattaʿa*: Bk.: *al-Jihād* [The Striving], Ch.: "Horses, Racing, and Spending on Military Expeditions," 2:468 §1002; •Saʿīd b. Maṣṣūr in *al-Sunan*, 2:203 §2438; •al-Haythamī in *Bughyat al-Bāḥith ʿan Zawāʿid Musnad al-Ḥārith*, 2:675 §651; and cited by •Ibn ʿAbd al-Barr in *al-Tamhīd*, 24:101.

²⁷¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Faḍāʾil aṣḥāb al-nabī* ﷺ [The Virtues of the Prophetic companions], Ch.: "The Virtues of Abū Bakr al-Ṣiddīq رضي الله عنه," 3:1339 §3463; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍāʾil al-ṣaḥāba* رضي الله عنهم [The Virtues of the Companions], Ch.: "The Virtues of Abū Bakr رضي الله عنه," 4:1858 §2388; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib ʿan Rasūl Allāh* ﷺ [The Exemplary

created for farming.’ The people proclaimed in shock and amazement, ‘Glory to Allah! A speaking cow?’ Allah’s Messenger ﷺ said, ‘Indeed, I, Abū Bakr, and ‘Umar believe in this.’”

Agreed upon.

٤٦/٢٧٢. عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى رَجُلٍ وَاضِعَ رِجْلَهُ عَلَى صَفْحَةِ شَاةٍ، وَهُوَ يَحْدُ شَفْرَتَهُ، وَهِيَ تَلْحَظُ إِلَيْهِ بَصَرَهَا. فَقَالَ النَّبِيُّ ﷺ: أَفَلَا قَبْلَ هَذَا أَوْ تُرِيدُ أَنْ تُمَيِّتَهَا مَوْتَتَيْنِ؟

وَفِي رِوَايَةٍ لِلْحَاكِمِ: فَقَالَ النَّبِيُّ ﷺ: أَتُرِيدُ أَنْ تُمَيِّتَهَا مَوْتَاتٍ؟ هَلَّا حَدَدْتَ شَفْرَتَكَ قَبْلَ أَنْ تُصْجِعَهَا؟

رَوَاهُ الطَّبْرَانِيُّ وَالْحَاكِمُ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ. وَقَالَ الْهَيْثَمِيُّ: رِجَالُهُ رِجَالُ الصَّحِيحِ.

272/46. According to Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا,

“Once Allah’s Messenger ﷺ passed by a man who was placing his foot on a sheep as he was sharpening his blade, and the sheep was looking at it. The Prophet ﷺ said, “Should you not do this before you slaughter it, or do you want to cause it to die twice over?”

According to al-Hākim: “The Prophet ﷺ said: ‘Do you want to cause it to die multiple deaths? Why do you not sharpen your blade before you turn it on its side?’”

Reported by al-Ṭabarānī and al-Hākim. According to al-Hākim:

“This is an authentic tradition conforming to the stipulation of

Traits Mentioned by Allāh’s Messenger ﷺ], Ch.: “The Exemplary Traits of Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا,” 5:615 §3677.

²⁷² Set forth by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 11:332 §11916, and in *al-Muʿjam al-Awsat*, 4:53 §3590; •al-Hākim in *al-Mustadrak*, 4:260 §7570; •al-Bayhaqī in *al-Sunan al-Kubrā*, 90:280 §18922; •al-Mundhirī in *al-Tarḡīb wa al-Tarhīb*, 3:142 §3422; •al-Haythamī in *Majmaʿ al-Zawāʿid*, 4:33.

the two Shaykhs." According to al-Haythamī: "Its sources are authentic."

٤٧/٢٧٣. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِحَدِّ السِّفَارِ وَأَنْ تَوَارَى عَنِ الْبَهَائِمِ وَقَالَ: إِذَا ذَبَحَ أَحَدُكُمْ، فَلْيُجْهِزْ.
رَوَاهُ أَحْمَدُ وَابْنُ مَاجَه.

273/47. According to 'Abd Allāh b. 'Umar رضي الله عنه,

"Allah's Messenger ﷺ commanded that we sharpen the blades and hide them from the animals. He added: 'When one of you slaughters, let him finish it fast.'"

Reported by Aḥmad and Ibn Mājah.

٤٨/٢٧٤. عَنْ أَبِي وَقِيدٍ اللَّيْثِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَهُمْ يَجْبُونَ أَسْنِمَةَ الْإِبِلِ، وَيَقْطَعُونَ أَلْيَاتِ الْغَنَمِ. فَقَالَ: مَا يُقْطَعُ مِنَ الْبَهِيمَةِ وَهِيَ حَيَّةٌ فِيهِ مَيْتَةٌ.
رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ.

274/48. According to Abū Wāqid al-Laythī رضي الله عنه,

"When the Prophet ﷺ entered Medina (he observed that) the people would cut off the humps of the live camels and the thick fatty tails of the live sheep. He said: 'Whatever is cut off a live animal is carrion.'"

²⁷³ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:108 §5864; •Ibn Mājah in *al-Sunan*: Bk.: *al-Dhabā'ih* [The Slaughtered Animals], Ch.: "When You Slaughter, Slaughter Well," 2:1059 §3172; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:280 §18920, and in *Shu'ab al-Imān*, 7:483 §11074; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 2:101 §1671.

²⁷⁴ Set forth by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ṣayd* [The Hunting], Ch.: "When Something is Cut Off from Game," 3:111 §2858; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Ṣayd* [The Hunting], Ch.: "That Which is Cut Off from a Living Animal Takes the Ruling of an Animal that Has Died Without Lawful Slaughtering," 4:74 §1480; •al-Dārimī in *al-Sunan*, 2:128 §2018; •'Abd al-Razzāq in *al-Muṣannaf*, 4:494 §8612; •al-Dāraquṭnī in *al-Sunan*, 4:292 §83; •Abū Ya'lā in *al-Musnad*, 3:36 §1450; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*,

Reported by Abū Dāwūd, al-Tirmidhī and al-Dārimī.

٢٧٥/٤٩. عَنْ عَبْدِ اللَّهِ ﷺ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَأَنْطَلَقَ لِحَاجَتِهِ. فَرَأَيْنَا حُمْرَةً مَعَهَا فَرْخَانِ. فَأَخَذْنَا فَرْخَيْهَا فَجَاءَتِ الْحُمْرَةُ فَجَعَلَتْ تَفْرِشُ. فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: مَنْ فَجَعَ هَذِهِ بَوْلِدَهَا؟ رُدُّوْا وَلَدَهَا إِلَيْهَا. وَرَأَى قَرِيَةً نَمْلٌ قَدْ حَرَقْنَاهَا فَقَالَ: مَنْ حَرَقَ هَذِهِ؟ قُلْنَا: نَحْنُ. قَالَ: إِنَّهُ لَا يَنْبَغِي أَنْ يُعَذَّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ.

رَوَاهُ أَبُو دَاوُدَ.

275/49. According to ‘Abd Allah ﷺ,

“Once we were with Allah’s Messenger ﷺ on a journey and he went to relieve himself. (When he was away) we saw a sparrow with her two young hatchlings. We took the hatchlings from it, and (greatly upset) she came and began to spread out her wings. When the Prophet ﷺ returned, he asked, ‘Who tormented this bird by taking her young ones? Give them back to her.’ Also, he saw an anthill that we had set on fire and said, ‘Who set this on fire?’ When we told him that we did it, he said, ‘It is not fitting for anyone to punish with fire save the Lord of the Fire.’”

Reported by Abū Dāwūd.

٢٧٦/٥٠. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ وَمَرَرْنَا بِشَجَرَةٍ فِيهَا فَرْخَا حُمْرَةٍ، فَأَخَذْنَاهُمَا. قَالَ: فَجَاءَتِ الْحُمْرَةُ إِلَى النَّبِيِّ ﷺ وَهِيَ تَصْنِيحُ.

3:248 §3304; •Ibn al-Ja’d in *al-Musnad*, 1:434 §2952; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:245 §18703.

²⁷⁵ Set forth by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: “The Offensiveness of Burning the Enemy with Fire,” 3:55 §2675, and in *Kitāb al-Ādab* [The Good Manners], Ch.: “Killing Small Ants,” 4:367 §5268; and cited by •al-Dhahabī in *al-Kabā’ir*, 1:206; •al-Zayla’ī in *Naṣb al-Rāya*, 3:407; •al-Nawawī in *Riyāḍ al-Ṣāliḥin*, 367 §367; •al-Bayhaqī in *Dalā’il al-Nubuwwa*, 6:32–33; •Ibn Kathīr in *Shamā’il al-Rasūl* ﷺ, 289.

فَقَالَ: مَنْ فَجَعَ هَذِهِ بِفَرْخَيْهَا؟ قَالَ: فَقُلْنَا: نَحْنُ. قَالَ: رُدُّوهُمَا.

رَوَاهُ الْحَاكِمُ وَالْبَيْهَقِيُّ، وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ.

276/50. 'Abd Allāh b. Mas'ūd   said,

“Once when we were on a journey with Allah’s Messenger  , we passed by a tree that had two hatchlings of a lark in it and we took them. Afterwards, the sparrow [mother] went to the Prophet  , screaming. The Prophet   asked, ‘Who tormented this bird by taking her young ones?’ When we told him that we did it, he said, ‘Give them back to her.’”

Reported by al-Hākim and al-Bayhaqī. According to al-Hākim:
“This tradition has an authentic chain of transmission.”

٢٧٧/٥١. عَنْ يَعْلَى بْنِ سِيَابَةَ   قَالَ: كُنْتُ مَعَ النَّبِيِّ   فِي مَسِيرٍ لَهُ، فَأَرَادَ أَنْ يَقْضِيَ حَاجَةً. فَأَمَرَ وَدَيْتَيْنِ فَأَنْصَمَتَا إِحْدَاهُمَا إِلَى الْأُخْرَى. ثُمَّ أَمَرَهُمَا فَرَجَعَتَا إِلَى مَنَابِتِهِمَا. وَجَاءَ بَعِيرٌ فَضَرَبَ بِجِرَانِهِ إِلَى الْأَرْضِ ثُمَّ جَرَّ حَتَّى ابْتَلَّ مَا حَوْلَهُ. فَقَالَ النَّبِيُّ  : أَتَدْرُونَ مَا يَقُولُ الْبَعِيرُ؟ إِنَّهُ يَزْعُمُ أَنَّ صَاحِبَهُ يُرِيدُ نَحْرَهُ. فَبَعَثَ إِلَيْهِ النَّبِيُّ   فَقَالَ: أَوَاهِبُهُ أَنْتَ لِي. فَقَالَ: يَا رَسُولَ اللَّهِ، مَا لِي مَالٌ أَحَبُّ إِلَيَّ مِنْهُ. قَالَ: اسْتَوْصِ بِهِ مَعْرُوفًا. فَقَالَ: لَا جَرَمَ لَا أَكْرِمُ مَا لَا لِي كَرَامَتُهُ، يَا رَسُولَ اللَّهِ. وَآتَى عَلَى قَيْرٍ يُعَذَّبُ صَاحِبُهُ فَقَالَ: إِنَّهُ يُعَذَّبُ فِي غَيْرِ كَبِيرٍ. فَأَمَرَ بِجَرِيدَةٍ فَوَضَعَتْ عَلَى قَيْرِهِ فَقَالَ: عَسَى أَنْ يُخَفَّفَ عَنْهُ مَا دَامَتْ رَطْبَةٌ.

رَوَاهُ أَحْمَدُ. وَقَالَ الْهَيْثَمِيُّ: إِسْنَادُهُ حَسَنٌ وَرِجَالُهُ ثِقَاتٌ.

²⁷⁶ Set forth by •al-Hākim in *al-Mustadrak*: Bk.: *al-Dhabā'ih* [The Slaughtered Animals], Ch.: “4:267 §7599; •al-Bayhaqī in *Dalā'il al-Nubuwwa*, 1:321; •al-Hannād in *al-Zuhd*, 2:620 §1337; •al-Jazarī in *al-Nihāya*, 4:121.

277/51. According to Ya'la b. Siyāba ؓ,

"I was once with the Prophet ﷺ on a journey and he wished to relieve himself. He ordered two palm trees that united together obeying his command. (After he was relieved) he ordered them and they returned to their respective original positions. Then a camel presented himself to the Prophet ﷺ scraping his neck along the ground. He cried much, making the ground wet. The Prophet ﷺ said, "Do you know what this camel is saying? He is saying his master is about to slaughter him." The Prophet ﷺ then sent for the owner of the camel and said to him, 'Give it to me as a gift.' The man replied, 'O Messenger of Allah! I have no property more beloved to me than it!' 'So,' the Prophet ﷺ said, 'see to it that you treat it well.' The man said, 'Certainly; it is indeed my most prized possession, O Messenger of Allah!' Later, the Prophet happened upon a grave whose inhabitant was suffering torment. He said, 'Certainly, he is being punished for something [deemed] insignificant.' Then, the Prophet ﷺ ordered for a palm leaf, and he placed it upon his grave and said, 'Perhaps this will lighten the burden of his torment so long as it remains moist.'"

Reported by Aḥmad, according to al-Haythamī, "Its chain is fine and resources reliable."

٢٧٨ / ٥٢. عَنْ أُمِّ سَلَمَةَ ؓ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ فِي الصَّحْرَاءِ فَإِذَا مَنَادُ يُنَادِيهِ «يَا رَسُولَ اللَّهِ». فَالْتَفَتَ فَلَمْ يَرِ أَحَدًا. ثُمَّ التَفَتَ فَإِذَا ظَبْيَةٌ مُوثَقَةٌ. فَقَالَتْ: أُذُنُ مِنِّي، يَا رَسُولَ اللَّهِ. فَدَنَا مِنْهَا فَقَالَ: حَاجَتُكَ؟ قَالَتْ: إِنَّ لِي خَشْفَيْنِ فِي ذَلِكَ الْجَبَلِ. فَخَلَّنِي حَتَّى أَذْهَبَ فَأَرْضِعَهُمَا ثُمَّ أَرْجِعْ إِلَيْكَ. قَالَ: وَتَفْعَلِينَ؟ قَالَتْ: عَذَّبَنِي اللَّهُ عَذَابَ الْعَشَارِ إِنْ لَمْ أَفْعَلْ. فَأَطْلَقَهَا، فَذَهَبَتْ، فَأَرْضَعْتُ خَشْفَيْهَا، ثُمَّ رَجَعْتُ، فَأَوْثَقَهَا. وَأَنْتَبَهَ الْأَعْرَابِيُّ فَقَالَ: لَكَ حَاجَةٌ، يَا رَسُولَ اللَّهِ؟ قَالَ: نَعَمْ، تُطَلِّقُ هَذِهِ. فَأَطْلَقَهَا، فَخَرَجَتْ تَعْدُو وَهِيَ تَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ.

²⁷⁷ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:172 §17595; •al-Khaṭīb al-Baghdaḍī in *Mūḍiḥ Awhām al-Jam' wa al-Tafrīq*, 1:272; •al-Haythamī in *Majmā' al-Zawā'id*, 1:205, 9:6.

رَوَاهُ الطَّبْرَانِيُّ.

278/52. Umm Salama رضي الله عنها said,

"Once when Allah's Messenger ﷺ was (travelling) in the desert, a caller shouted, 'O Messenger of Allah!' When the Prophet ﷺ turned to look, he did not see anyone. Suddenly, he turned and saw a female gazelle that was tied up. She said, 'O Messenger of Allah! Come close to me.' The Prophet ﷺ came close to her and asked, 'What do you need?' She said, 'I have two fawns on that mountain over there. Give me leave so I can feed them and then I will return to you.' The Prophet ﷺ asked, 'Is that what you really intend to do?' The gazelle said, 'May Allah punish me with severe torment if I do not do it.' The Prophet then let her go and she went (to the mountain), fed her two fawns, and returned to him and he tied her back up. The Bedouin (who had tied that gazelle) noticed this and asked, 'O Messenger of Allah! Do you have a need?' The Prophet ﷺ replied, 'Yes. You should release this gazelle.' The Bedouin released her and she took flight, uttering, 'I bear witness that there is no God but Allah and that indeed you are Allah's Messenger.'"

Reported by al-Ṭabarānī.

٥٣/٢٧٩. عَنْ شَمْرِ بْنِ عَطِيَّةٍ رضي الله عنه عَنْ رَجُلٍ مِنْ مَرْيَتَةٍ أَوْ جُهَيْنَةَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الْفَجْرَ فَإِذَا هُوَ بِقَرِيبٍ مِنْ مِائَةِ ذَنْبٍ قَدْ أَفْعَيْنَ وَفُودُ الذَّنَابِ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: تَرْضَحُوا لَهُمْ شَيْئًا مِنْ طَعَامِكُمْ وَتَأْمِنُونَ عَلَى مَا سِوَى ذَلِكَ؟ فَشَكُّوا إِلَى رَسُولِ اللَّهِ ﷺ الْحَاجَّةَ. قَالَ: فَأَذِنُوهُمْ. قَالَ: فَأَذِنُوهُمْ فَخَرَجْنَ وَلَهُنَّ عَوَاءٌ.

رَوَاهُ الدَّارِمِيُّ.

²⁷⁸ Set forth by •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 23:331 §763; •al-Mundhirī in *al-Tarḡīb wa al-Tarhīb*, 1:321 §1176; •Ibn 'Asākir in *Tārīkh Dimashq*, 4:380; and cited by •al-'Asqalānī in *Lisān al-Mīzān*, 6:311 §1124; •Ibn Kathīr in *Tuhfat al-Ṭālib*, 1:186 §80; •al-Haythamī in *Majma' al-Zawā'id*, 8:295.

279/53. Shimr b. 'Aṭiyya ر. reported that a man from Muzayna [or Juhayna] said:

"Once when Allah's Messenger ﷺ finished praying the Morning prayer, about a hundred wolves approached Allah's Messenger sitting with hind-legs sprawled on the ground and fore-legs raised, seated on their hips, representing their kind. Allah's Messenger ﷺ said to the Companions: 'Spare a portion of your food for these wolves saving the rest of food (from the wolves).' Then the wolves complained of their need. He said, 'Allow them.' Then they allowed (the wolves) and they left, producing their specific voice."

Reported by al-Dārimī.

٥٤/٢٨٠. عَنْ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ ر. قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ بِالْبَقِيعِ، فَإِذَا الذِّئْبُ مُفْتَرِشًا ذِرَاعِيهِ عَلَى الطَّرِيقِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: هَذَا أَوْيَسٌ، يَسْتَفْرِضُ فَأَفْرِضُوا لَهُ. قَالُوا: نَرَى رَأْيَكَ، يَا رَسُولَ اللَّهِ. قَالَ: مِنْ كُلِّ سَائِمَةٍ شَاةٌ فِي كُلِّ عَامٍ. قَالُوا: كَثِيرٌ. قَالَ: فَأَشَارَ إِلَى الذِّئْبِ أَنْ خَالِسَهُمْ. فَانْطَلَقَ الذِّئْبُ. رَوَاهُ الْبَيْهَقِيُّ.

280/54. According to Ḥamza b. Abī Usayd ر.,

"Allah's Messenger ﷺ was going out to perform the funeral prayer at al-Baqī' for a man from the Anṣār when, suddenly, he saw a wolf sprawling his legs on the road. (Seeing it) Allah's Messenger ﷺ said, 'This wolf is demanding its share (from you) to eat, so give it its share.' The Companions asked, 'O Messenger of Allah! What do you think we should give it?' He said, 'Every year each share-holder should give

²⁷⁹ Set forth by •al-Dārimī in *al-Sunan, al-Muqaddima* [The Introduction], Ch.: "How Allāh honoured His Prophet ﷺ by Making the Trees, Animals and Jinn Believe in Him," 1:25 §22; •Ibn 'Asākir in *Tārīkh Dimashq*, 4:376.

²⁸⁰ Set forth by •al-Bayhaqī in *Dalā'il al-Nubuwwa*, 6:40, and cited by Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 6:146, and in *Shamā'il al-Rasūl* ﷺ, 343, 344, and al-Suyūṭī in *al-Khaṣā'is al-Kubrā*, 2:62.

a sheep.' The Companions replied, 'That is too much,' so the Prophet told the wolf to snatch it from them. So the wolf left."

Reported by al-Bayhaqī.

٥٥ / ٢٨١. عَنْ يَعْلَى بْنِ مَرَّةٍ التَّقْفِيِّ رضي الله عنه قَالَ: ثَلَاثَةُ أَشْيَاءَ رَأَيْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ. بَيْنَ نَحْنُ نَسِيرُ مَعَهُ إِذْ مَرَرْنَا بِبَعِيرٍ يُسْنَى عَلَيْهِ. فَلَمَّا رَأَاهُ الْبَعِيرُ، جَرَجَرَ وَوَضَعَ جِرَانَهُ. فَوَقَفَ عَلَيْهِ النَّبِيُّ ﷺ فَقَالَ: أَيْنَ صَاحِبُ هَذَا الْبَعِيرِ؟ فَجَاءَ، فَقَالَ: بَغْنِيهِ؟ فَقَالَ: لَا، بَلْ أَهْبُهُ لَكَ. فَقَالَ: لَا، بَغْنِيهِ. قَالَ: لَا، بَلْ أَهْبُهُ لَكَ، وَإِنَّهُ لِأَهْلٍ بَيْتٍ مَا لَهُمْ مَعِيشَةٌ غَيْرُهُ. قَالَ: أَمَا إِذْ ذَكَرْتَ هَذَا مِنْ أَمْرِهِ فَإِنَّهُ شَكَا كَثْرَةَ الْعَمَلِ وَقَلَّةَ الْعَلَفِ. فَأَحْسِنُوا إِلَيْهِ. قَالَ: ثُمَّ سَرَرْنَا فَتَرَلْنَا مَنْزِلًا، فَتَنَامَ النَّبِيُّ ﷺ. فَجَاءَتْ شَجَرَةٌ تَشُقُّ الْأَرْضَ حَتَّى غَشِيَتْهُ، ثُمَّ رَجَعَتْ إِلَى مَكَانِهَا. فَلَمَّا اسْتَيْقَظَ ذَكَرْتُ لَهُ، فَقَالَ: هِيَ شَجَرَةٌ اسْتَأْذَنْتَ رَبَّهَا ﷻ أَنْ تُسَلَّمَ عَلَى رَسُولِ اللَّهِ فَأَذِنَ لَهَا. قَالَ: ثُمَّ سَرَرْنَا فَمَرَرْنَا بِمَاءٍ فَأَتَتْهُ امْرَأَةٌ بِابْنٍ لَهَا؛ بِهِ جَنَّةٌ. فَأَخَذَ النَّبِيُّ ﷺ بِمَنْخَرِهِ فَقَالَ: اخْرُجْ، إِنِّي مُحَمَّدٌ رَسُولُ اللَّهِ. قَالَ: ثُمَّ سَرَرْنَا، فَلَمَّا رَجَعْنَا مِنْ سَفَرِنَا مَرَرْنَا بِذَلِكَ الْمَاءِ، فَأَتَتْهُ الْمَرْأَةُ بِجُرْزٍ وَلَبْنٍ. فَأَمَرَهَا أَنْ تَرُدَّ الْجُرْزَ وَأَمَرَ أَصْحَابَهُ فَشَرَبُوا مِنَ اللَّبَنِ. فَسَأَلَهَا عَنِ الصَّبِيِّ. فَقَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا رَأَيْنَا مِنْهُ رَيْبًا بَعْدَكَ.

رَوَاهُ أَحْمَدُ وَأَبُو نُعَيْمٍ وَابْنُ حُمَيْدٍ. وَقَالَ الْمُؤَدِّرِيُّ: إِسْنَادُهُ جَيِّدٌ. وَقَالَ
الْهَيْثَمِيُّ: رَوَاهُ أَحْمَدُ بِإِسْنَادَيْنِ وَالطَّبْرَانِيُّ بِنَحْوِهِ وَأَحَدُ إِسْنَادَيْ أَحْمَدَ رِجَالُهُ
رِجَالُ الصَّحِيحِ.

281/55. According to Ya'lā b. Murra al-Thaqafi رضي الله عنه,

"I observed three things (i.e., miracles) of Allah's Messenger ﷺ. Once when we were travelling with him, we passed by a camel which

²⁸¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:170, 173; •Abū Nu'aym in *Dalā'il al-Nubuwwa*, 1:158 §184; •Abd b. Ḥumayd in *al-Musnad*, 1:154

was being loaded with water. When the camel saw the Prophet ﷺ, it gurgled and lowered its head (in veneration). The Prophet ﷺ stood in front of it and asked, 'Where is the owner of this camel?' The owner came and Allah's Messenger ﷺ asked, 'Would you sell it to me?' He said, nay, I submit it to you as a gift, but Allah's Messenger ﷺ said, 'You better sell it to me.' The owner once again submitted, 'Nay, it is a gift from me. Indeed, it belongs to a family who do not own anything besides it.' The Prophet ﷺ said: 'If that is the case, it has complained to me that it is overworked and is underfed, so treat it well.' We continued on our journey until we encamped at an area, and the Prophet ﷺ went to sleep. In the meanwhile, a tree came to him, cutting through the ground and giving him shade for a while before returning to where it was. When the Prophet ﷺ woke up, I informed him of this and he said, 'It sought its Lord's permission to greet Allah's Messenger and Allah allowed it.' We continued once again on our journey until we passed by an oasis. There, a woman came to him with her son who was possessed. The Prophet ﷺ took hold of him by the nostrils and called out [to the jinn possessing him], 'Get out! I am Muhammad, Allah's Messenger.' We continued on our way, and when we returned from our journey, we passed by the same oasis and that woman came to us with meat and fresh milk. The Prophet ﷺ told her to take the meat back and he ordered his Companions to drink the milk. And they acted accordingly. The Prophet ﷺ then asked the woman about her son and she replied: 'By the One who sent you with the truth, we have not seen any uneasiness with him since!'"

Reported by Aḥmad, Abū Nu'aym and Ibn Ḥumayd. According to al-Mundhirī, "Its chain of narration is good." Al-Haythamī said, "It was reported by Aḥmad with two chains, as well as al-Tabarānī; the sources in one of Aḥmad's chains are authentic."

٥٦/٢٨٢. عَنْ تَمِيمِ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ إِذْ أَقْبَلَ بَعِيرٌ يَغْدُو حَتَّى وَقَفَ عَلَى هَامَةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: أَيُّهَا الْبَعِيرُ، اسْكُنْ. فَإِنْ تَكُ صَادِقًا

§405; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:144 §3430; •Ibn 'Asākir in *Tārīkh Dimashq*, 4:368, and al-Haythamī in *Majma' al-Zawā'id*, 9:5.

فَلَكَ صِدْقُكَ، وَإِنْ تَكُ كَاذِبًا فَعَلَيْكَ كَذِبُكَ. مَعَ أَنَّ اللَّهَ تَعَالَى قَدْ آمَنَ عَائِدُنَا وَلَيْسَ بِخَائِبٍ لَا يُدْنَا. فَقُلْنَا: يَا رَسُولَ اللَّهِ، مَا يَقُولُ هَذَا الْبَعِيرُ؟ فَقَالَ: هَذَا بَعِيرٌ قَدْ هَمَّ أَهْلُهُ بِنَحْرِهِ وَأَكَلَ لَحْمَهُ فَهَرَبَ مِنْهُمْ وَاسْتَعَاثَ بِنَبِيِّكُمْ. فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ أَقْبَلَ أَصْحَابُهُ يَتَعَادُونَ. فَلَمَّا نَظَرَ إِلَيْهِمُ الْبَعِيرُ، عَادَ إِلَى هَامَةِ رَسُولِ اللَّهِ ﷺ فَلَادَ بِهَا. فَقَالُوا: يَا رَسُولَ اللَّهِ، هَذَا بَعِيرُنَا هَرَبَ مِنْدُ ثَلَاثَةِ أَيَّامٍ. فَلَمْ نَلْقَهُ إِلَّا بَيْنَ يَدَيْكَ. فَقَالَ ﷺ: أَمَّا إِنَّهُ يَشْكُو إِلَيَّ، فَبَسَّطَ الشَّكَايَةَ. فَقَالُوا: يَا رَسُولَ اللَّهِ، مَا يَقُولُ؟ قَالَ: يَقُولُ: إِنَّهُ رَبِّي فِي أَمْنِكُمْ أَحْوَالًا، وَكُنتُمْ تَحْمِلُونَهُ عَلَيْهِ فِي الصَّيْفِ إِلَى مَوْضِعِ الْكَلَاءِ. فَإِذَا كَانَ الشِّتَاءُ رَحَلْتُمْ إِلَى مَوْضِعِ الدَّفَاءِ. فَلَمَّا كَبُرَ اسْتَفْحَلْتُمُوهُ، فَزَرَقْتُمْ اللَّهُ مِنْهُ إِبِلًا سَائِمَةً. فَلَمَّا أَدْرَكَتْهُ هَذِهِ السَّنَةُ الْخَصْبَةُ، هَمَمْتُمْ بِنَحْرِهِ وَأَكَلَ لَحْمَهُ. فَقَالُوا: قَدْ، وَاللَّهِ، كَانَ ذَلِكَ، يَا رَسُولَ اللَّهِ. فَقَالَ ﷺ: مَا هَذَا جَزَاءُ الْمَمْلُوكِ الصَّالِحِ مِنْ مَوْلَاهُ؟ فَقَالُوا: يَا رَسُولَ اللَّهِ، فَإِنَّا لَا نَبِيعُهُ وَلَا نَنْحُرُهُ. فَقَالَ ﷺ: كَذَبْتُمْ. قَدْ اسْتَعَاثَ بِكُمْ فَلَمْ تُغِيثُوهُ، وَأَنَا أَوَّلِي بِالرَّحْمَةِ مِنْكُمْ. فَإِنَّ اللَّهَ نَزَعَ الرَّحْمَةَ مِنْ قُلُوبِ الْمُنَافِقِينَ وَأَسْكَنَهَا فِي قُلُوبِ الْمُؤْمِنِينَ. فَاشْتَرَاهُ ﷺ مِنْهُمْ بِبَايَةِ دِرْهَمٍ، وَقَالَ: يَا أَيُّهَا الْبَعِيرُ، انْطَلِقْ فَأَنْتَ حُرٌّ لَوْجِهِ اللَّهُ تَعَالَى. فَرَعَى عَلَى هَامَةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ ﷺ: آمِينَ. ثُمَّ دَعَا فَقَالَ: آمِينَ. ثُمَّ دَعَا فَقَالَ: آمِينَ. ثُمَّ دَعَا الرَّابِعَةَ فَبَكَى ﷺ. فَقُلْنَا: يَا رَسُولَ اللَّهِ، مَا يَقُولُ هَذَا الْبَعِيرُ؟ قَالَ: جَزَاكَ اللَّهُ، أَيُّهَا النَّبِيُّ، عَنِ الْإِسْلَامِ وَالْقُرْآنِ خَيْرًا. فَقُلْتُ: آمِينَ. ثُمَّ قَالَ: سَكَنَ اللَّهُ رُعْبَ أُمَّتِكَ يَوْمَ الْقِيَامَةِ كَمَا سَكَنْتَ رُعْبِي. فَقُلْتُ: آمِينَ. ثُمَّ قَالَ: حَقَّنَ اللَّهُ دِمَاءَ أُمَّتِكَ مِنْ أَعْدَائِهَا كَمَا حَقَنْتَ دَمِي. فَقُلْتُ: آمِينَ. ثُمَّ قَالَ: لَا جَعَلَ اللَّهُ بِأَسْهَابِ بَيْنَهَا، فَبَكَيْتُ. فَإِنَّ هَذِهِ الْخِصَالِ سَأَلْتُ رَبِّي فَأَعْطَانِيهَا وَمَنْعَنِي هَذِهِ، وَأَخْبَرَنِي جِبْرِيلُ عَنِ اللَّهِ تَعَالَى أَنَّ فَنَاءَ أُمَّتِي بِالسَّيْفِ. جَرَى الْقَلَمُ بِمَا هُوَ كَاتِبٌ.

رَوَاهُ ابْنُ مَاجَهَ كَمَا قَالَ الْمُنْذِرِيُّ.

282/56. According to Tamīm al-Dārī ﷺ,

“We were once sitting in the holy presence of Allah’s Messenger ﷺ, when suddenly a camel came running and stopped closer to him (as if to whisper). He said, ‘O camel! Relax; if you are truthful then it will be to your advantage and if you are lying then it will be to your disadvantage. Nevertheless, Allah Most High has given protection to those who take refuge with us and those who turn to us will not remain depressed.’ We said, ‘O Messenger of Allah! What is this camel saying?’ He replied, ‘Its owners have decided to slaughter it and eat its meat so it fled from them and sought aid with your Prophet.’ In the meanwhile, the camel’s masters came at a run. When the camel looked at them, it returned to Allah’s Messenger’s nearness and sought refuge. The masters said, ‘O Messenger of Allah! This is our camel and it fled from us over three days ago, and here we find it in your midst!’ The Prophet ﷺ said, ‘This camel has complained to me and its complaint is quite serious.’ The masters said, ‘O Messenger of Allah! What did it say?’ The Prophet ﷺ replied, ‘It says that you raised it for many years in safety and loaded things upon its back during the summer and it went to green pastures to feed and went to warm areas during the winter. (It mentions that) when it became older you allowed it to mate, and, by means of it, Allah provided you with many plump camels. (It says that) after it has gotten older during this fertile season, you have decided to slaughter it and eat its meat.’ The masters of the camel proclaimed, ‘O Messenger of Allah! We swear by Allah that it was exactly as it described. The Prophet ﷺ said to them, ‘Is this the reward that a good servant should receive from its owners?’ The masters said, ‘O Messenger of Allah! We will neither sell it nor slaughter it.’ The Prophet ﷺ said: ‘You have lied! It has already sought refuge with you but you did not grant it refuge, and I am more merciful than you are. Indeed, Allah has removed mercy from the hearts of the hypocrites and placed it in the hearts of the believers.’ The Prophet ﷺ then purchased the camel from them for one hundred dirhams and said, ‘O camel! Go, for you are free for the sake of Allah Most High.’ The camel then entered the Prophet’s enclosure and the Prophet ﷺ said ‘Amen,’ then the camel supplicated and the Prophet ﷺ said ‘Amen,’ then the

²⁸² Set forth by •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:144, 145 §3431.

camel supplicated again and the Prophet ﷺ said 'Amen,' and then the camel supplicated a fourth time and the Prophet ﷺ wept. We asked, 'O Messenger of Allah! What did the camel say?' He replied, 'The camel said, "O Prophet! May Allah reward you with good on behalf of Islam and the Qur'ān," so I said Amen. Then it said, "May Allah ease the fear of your *Umma* on the Day of Resurrection just as you eased my fear," so I said Amen. Then it said, "May Allah safeguard the lives of your *Umma* from its enemies just as you safeguarded my life," so I said Amen. Then it said, "May Allah not create infighting between them," upon which I wept, for I had asked my Lord for the first three things it prayed for, and He granted them to me, but He refused me the last one. Jibril informed me that Allah Most High has decreed that my *Umma* will perish by the sword. The pen has written that which will come to pass.'"

Reported by Ibn Mājah, as al-Mundhirī stated.